

E Pr



Sixteen Important Questions touching the Ecclestasticall Iurisdiction and Censures, Contradistinct to Civill, now challenged by a Divine Right.

kinde of Ecclesiastical Inrisdiction, by a pretended Divine Right, by those very men who of late so cagerly declaymed against the Old, as Antichristian and Papall, when challenged by our Prelats upon the selie-same grounds and Title, hath induced me to propound these sew Important

the Bonds of Love. diam of facred Truth, which can only reconcile and cordially reunite us in them (after found deliberation) for the fifting out of that one Golden me-Independent Brethren; desiring their letious answers to, or acquiescens in Meekvelle propose these following Queries, both to my Presbyterian and lafest of the three : on whose behalfe, I shall with the spirit of Peace and seandalous finnes and sinners into the Civill Majekrates bands, the farre to luppreffe; or at leastwife revolve the cenforious or corrective power of all Anarchiall Hydra or Bable of Independency, which they most endeavour vive the old exploded Luciferian Epifcopary, or introduce, that micre feared Churches, may produce the like contrary unexpected effects, and either relumed, revived,)the more highly to advance and firmiely fettle it in our laid afide by both houses of Parliament and the Assembly, though now rerelorting to a more dubius disputable (pretended) Ius Divinum (formerly Ordinance of Parliament (to their full contents as most men deemed:) and in waving the Presbyteriall Authority vested in them by an unquestionable have cause to feare that some over-ridged Presbyterians inconsiderate zeale, of the utter subversion both of their Hierarchy and Authority, And wee Title by anew, &c. Oath, was the immediate for erunner, and principall meanes rance, perpetuate their Invisdictions, and swearing men to this their andoubted Ins humanum, and unadvifed challenge of a Ins Divinum to adsave totally vanquished the Common exemy. The Prelates deserting of their and break forth into a new CivilWarre, betweene out selves, when wee nore fatall to our Churches, Kingdoms, then all the former Diffentions, 'ate kindled Rames of Contention , which it not timely prevented, may prove ut leastwife to moderate, if not extinguish those unseasonable deplerable Questions to the over-eager profeeutors of this inpposed Divine Authority,

1. Whe her all scandalous Sinnes and Offences now pretended by Presbyterians of Independents to be of Ecclefiasticall cognisance, be notiby God: own
A 3

Den. 12. 47,48

1 Cor. 11, 24. 7 2. 13. And if this only be the full fonce & meaning of these texts, whether 19.29, c 2; 2,3 excommunicated or fusended but put to death; to terrifie cthers, Deut.17. (1) Deut.22.2: would prefumptnousty disobey and not submit to their sentence, was not to bet tions they Bould Submit to, and proceed accordingly to execution; and he that 9.4 Deu.2 1 22 arife which the perple themfelves could net refolve,] whose superior refols Lawes of God upon which expolition any doubts, or controverfies should 27:Dettr.18. King. 1., 120035 and Commandement, Bratutes and Indoments, [10 Wit. the Juditiall written (b) Levir.10 35.15, to 34.1 feroke, (being matters of civil controversie) in their gates and between Lan or unit, an! who net | but, between blood and blood, plea and plea. Broke and 24,17.Nam. communicated, suipended frem the Ordinances, as scandalous, ignorant 13,14.Levir. (g) Cen. 9.5.6 10 determine aright, between not scandall and scandall or who should be ex-Exed.21.12, dinary Indees or Mageftrates in their Cities held dubious and too bard for them undaiputable, but only] all fuc's doubitull cajes or controver fes which the ofladg.20,1.10 of Ifrael Inot alone by themselves should resolve (not ordinary, plaine, or Exod.22.19. 22, to 30.6.10, this: That they joyntly with the temporall In ages, and chiefe of the Fathers jurisdiction and poyver in the Priefts. Levites or High Prieft him clfe then (f)Levis. 18. the genuine scope and sence of these texts, hold forth any more or other John 8,4,5, Civill Majellracy, and temporall Centures, as fome new pretend? Whether to 30.c.21.9 Deutt.13.1210 fes meerely Ecclefiatlicali or any meere Church centures, difting from the warrant any Ecclefafficall Inrisaittion, Congregationall or Clafficall in Cau-15,17,18. 2. Whether the texts of Deut. 17,8. to 14.8 2. Chron, 19.8. to the enddo Levit.so.le, can be evidenced by cleare Scriptures, and by what cents in particular? c.38,24,25, firates and Civill powers had then under the Law? If not, how the contrary (e)Gen.36.11 x 8.19, 20, 10th Cenfures of any Church-Officers or Presbyteries, as the temporall Maje 20.9. Deutr 22 with temporall punifiments, without the interpolition, Examination or divine Authority to punish such sinnes and sinners under the Gospell, only 15,17. Levit. Christian Majestrates and civill Powers, as such, have not now the selfetame (d) Exod. 21. gogues as the marginal texts demonstrat. And if so, Whether the temporal 32,0037 1 4. Mumo. 15 publike Ordinances, then in use, or exclusion from the Temple or Syna-() Exod. 21. tion from the Paffeover, Circumscision, Sacrifices, Festivalls, or other Mat. 26 .6 ;. punished by them with Church-censures, as Excommunication, Suspen-Dan. 3.29. joyned to be examined, centured by Ecclefiasticall Persons, Officers or to be 24.10to 16. Roming to denth, burning, i banging Kfines Bripes and the like, but never en-17.1 Kings gation, People and powers oxly, with civill punishments alone, as putting or 9.6.24.10.10 17. Levit. 20. red after, centured, punished by the Temporall Majestrate, civill Congre-(b) Exed.21. Sorcery, with fundty other finnes, were by Gods owne precept, to be inqui-11.15. 18.40.2 King deme, Alultery (f. Inself, Rage, Sodomy, Buggery, (g) Marther, (b) Witchcrafe, 30.31.1 King (c) Sabbath broaking, (d) Disobedience to Parents natural or civill; (e) Whore. 15.13. ludg.6. that the feverall scandalous sinnes of (a) Idolatry (b) Carsing, Blaspheming, chron.s 3. 17 c Perfons, Officers, or. Church-Centures on y, diftindt from civill; fince, we read only with temporall or corporals punishments, not by any Ecclesiastical 23.10.10 34 2 In ged only by the temporall Majegrates, or Civil powers, and punished 17.2.to 8. loga 13.4.to 18.c. out the Old Teftament, I inquirable, examinable, and to be determined a.to 8 Deut' (4) Levis. 20. Institution and Command as well before, as under the Law, and through

Ads 16.22.23 any Epileopall, Presbyteriall, Clafficall or Congregationall Iurisdiction to

3. Whether the Priests Intifdiction to judge of [1] all causes of Leprosie (nc (!) Levit.c.134 Church Centures, nor Civill punishments? lous Offences by a meere Ecclefiasticall power, or to panish them with diffind from the temporall Majestracy, to examine or correct any scandafrom hence for any Priests, or Ministers of the Gospell, or Church Officers 5.1.2. infallibly demonstrate? And if so, then what Divine wastant is there 35.c.30.16.c.31.2 3.11. to 20.c.35.2.12.Ezra.6 7.8.compared with Hebr. 26.3 Chron. 5.7.10 14.c.8. 14.15.c.13.9.10.11.12.c.26.16.10 21.c.39.3.10 ling it with these explanatory texts, I Chron 9.10.10 35.6,23.8 24.9 25.82 at his pleasme, not by any Divine institution of God himselfe) and the parales-King; joyntly (therefore Church Officers made only by the King, and alterable EVERY MATTER PERTAINING VNTO GOD and Officers of the made Rulers over the Rubenites Gadites and the halfe Tribe of Manaffeth, for of Vallour were two thouland seven bundred chiefe Fathers, whom King David NO TE. OF THE LORD, & in the service of the King, &c. And bis Brethren , men amme them of Ifrael on this fide Jordan westward IN ALL EVSINESSES and his Brethren, men of valour a thousand and seven hundred were. Officers comparing of it with I Chron. 26.30. 33 + and of the Hebronites , Halbabiah furer; or Lord High Steward of the Revenewes of the Crowne, as the ned were to do, but over his househould, Lands, Revenews as his Lord Trea-Kingdome for to judge and governe them, for that the Iudges forementiovery next enfuing wo rds? that is, (as all confent,) not over the people and diab the Ruler of the House of Judab, over all the Kings matters; in the them in the Temple of Ternfalem : in the selfelame manner , as he let Zebaming the worthip; fervice, Oblations, and facrifices of the Lord, to be performed by Levites under him in their fevera I courses, and all matters what soever concerthe Land in all matters of the Lord that is to Order, direct the Privits and Priests & Levites only, [implyed in the word You, not over the people of the selfelame regall Authority appoint Amariab, then chief Priest, over the ser what foever according to the Lawes of God and that Kingdom; fo ,he did by eeedings.6.7.8.9.8 10.verles, to determin all controverfies & pun fb all Offen-Regal Authorsey appoint Indges in the Land and in Jerufalem in the prewhether it be not clearly meant, that as King Joseab himselfe did by his own Lord, heing veited in this High Priest alone, and no other. Or rather, thorny? this power or superintendent Iurisdiction over all matters of the and Archiepiscopall, then Presbyteriall, Classicall, or congregational And by any divine Authority? And if io, whether it makes not more for Papall Church censures [of which there is net one sillable in the text] velied in him of judicature, to centure, punish all or any fort of scandaious finners with ornecessarily enforce, that he had any Ecclesiastical Jurisdiction in point no matters of the Lord, but fins of men detelled by the Lord. jimply finnes and Eccletiasticall Offences committed by the Priests or people, riab the Chiefe Prief is over you in all matters of the Lord (net leandalous them? Whether that speech of Sebofraphat 3. Chron-19.11. And behold Ansa. correct scandalls with meere Ecclesiasticall centures can be deduced irom

scan alous & 14.

feandalous sin nor offence, but a meer natural sinhimity,) and that only among the Jewes, as well in Howses, Garments, Vessells, so subjects of Ecnong the Jewes, as well in Howses, Garments, Vessells, so subjects of Eclarations of the Jewes, as well in Howses, Garments, Vessells, so subjects of Eclarations of the Jeropa so the Constructions of the Jeropa so Judges in the Old Tessells.

12. 1031.

12. 1031.

13. 1031.

14. 1031.

15. 1031.

15. 1031.

16. 1031.

16. 1031.

16. 1031.

16. 1031.

16. 1031.

16. 1031.

16. 1031.

16. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 1031.

18. 103

Fourthly, Whither, Deut. 13. 12, 13, 14. 3-sh. 22. 10. to 34. Indg. 20.1.
18. 2 Chron. 19.9. to 11. compared together, be not a stronger Scriptureevidence for proofe of the Parliaments, and Ley Commissioners Authority,
to enquire after and punish Iolaters or scandalous sinuers; then any texts
that can bee produced by the Presperentains, or Independents out of the Old
Testament, for probat of a divine right either in their Classes Prespectian
of Independent Congregations to centure scandalous sinnes and sinners with
Ecclesiastical centures? And whither the Statutes of 26. Hen. 8, cap. 1.31.
Hen. 8. c. 10.37. Hen. 8. cap. 17. 1. Ed. 6. cap. 2. 1. Elix. cap. 1. doe
not justific such Commissioners to be Legall, as well as these texts, warrant

ether Officers may lawfully faut up perfous infetted with the Plague of Pestilence. Ergo, they may excommunicate and fulpend from the Sacrament all fuch

them to be in some fort divine?

any back from eating therof, by any pretext of Ecclefialticall Authority. . . together. riall, to q belp kill the Paffco ver, & fprinkle the blond, not Magifterial to keep 8. comparca 1 Cor. 10.1. to few folemn general! Pafleovers at Iernfalem where they were but Miniftewe read of and were not prefent at thefe facred aftions, unleffe only at fome . 6.18,10 22. 13:10 21.635, Where the Priests and Levites had no Ecclefiasticall Jurisliction that (4) 2Chro.30 mily, not Priests or Levites, and executed by them in their (p) private hou-14. 12. to 19. dered to be performed in private, by the (0) Parents or Masters of the Ea-1740 16. Rom and the Lords Supper now fucceed) fince both of them originally were ofto 46. Mat. 16 from the Sacrament of Circumcifion, or the Palleover (which Baptilme 3. 4,15. 21. 4. direct authority given them by God Himselfe, to suspend or put backe any (p) Exod. 12. and scandalous sins in particular? And whether it be probable they had any John. 10.2-3,7 scandalous fin whatsoever? If so, then what are these precepts, presidents, John 7. 22. Sacrifices, folemne publike Festivalls, or other facred Ordinances for any 26. Luk. 2.21. tion of them from the Tabernacle, Temple, publike Affemblies, Synagougs, 48. c. 4.24,25. convent or centure any feandalous finners by excommunication, or fuspen-4. 6. 14.23.23 Priests, Levites, or any Jewish Officers, to examine witnesses upon Oath, 120. to 18 C.21 on an unquestionable Ecclesiasticall jurisdiction vested by God Himselfe in (e) Gen. 17. ment direct y or punctually determining, that there was by divine inflituti-Fifthly, Whether there be any precept or prefident in all the Old Teffa-

fences to the civill Magistrate, rather than to the pretended disputable queto Unity and Reformation, to remit the punishment of all scandalous ofry dispurable and denyed by many. Therefore it is the lafelt, readiest way any divine Ecclefialticall right to punish them with Church censures, is ve-&c. Pro. 20. 26. Whether Presbyteries, Gt Independent Congregations, have punish and cut off all scandalous sinners, Pfal. 100. 5. 7. 8. Rom. 13. 1. are Jure divine, and have an undoubted divine Authority and command to sed both by the Presbyterians and Independents, that Christian Majestrates thus affert, or elle give over your pretence of 3us divinum? It is confesus direct Scripture Authorities to convince our judgements of what you ture? If affirmatively in the first, and negatively in the latter, then shew from the Civill Magistracy, be any way justified or maintained by the Scrip. byceries or Congregations, and their power of Church cenfures, distinct of these demands, then how can that Ecclesiasticall jurisdiction of Pres-Law? If you answer Negatiuely to the first, and affirmatively to the latter der the Gospell, as any godly Kings and Magistrares exercised under the and Magistrates have not as large a power and Ecclesiastical Authority un-Priests, and Levites had under the Law? And whither Christian Kings other or greater Ecclesiasticall jurisdiction then the Jewish rligh Priest, Sixthly, Whether Ministers or Presbyteries under the Goipell, have any

flioned authority of Presbyteries, Claffes or Congregations.

they themselves shall judge to bee scandalls, without confining them to telied of late: especially if wee grant them a generall power of all things Tyrannies, and arbitrary Tribunalls, against which wee have so much con-Magistrate? And if so: whether this will not introduce many absolute of Appeale to provinciall or Nationall Synods, Parliaments, or the Civill private Presbytery, Claffis, Congregation without any helpe or benefit red must not remaine remedilesse when most injuriously sentenced by any And if no fuch rules or prefidents appeare therin; whether the parties injuved by unjust, Eeclefiasticall censures, either by appeales or other wayes? 8ly. What rules or presidents there are in Scripture to relieve parties griearbitrary way according to their meer pleatures contrary to Mar. 28.19.20 rules wherby to manage it in all particulars, and leave them to proceed in an call Covernment in Church Officers without prescribing them any certain ned, that Christ in his wildom would erest, institute and vest an Ecclesiastifes or scandalls that may happen? If not, whether it can probably be imagiin what particular Texts, for the due execution of this jurifdiction in all catance in general? Or any certain rules preicribed them in the Golpell, and crament, though they externally pretend and professe their incere repenmunication or fulpention of all kinds of scandalous persons from the Saalterably in all Churches of Christ to the end of the world, for the excemteries, Congregations, and in which of them in particular, to continue unon by divine right to be settled by Christ in all Christian Ministers, Presbyand what in particular, which infallibly evince an Ecclefiasticall jurisdisti-Seventhly whether there be any expresse texts in all the New Testament

humane power or inflitution can controle? particulars, or establish their jurisdictions by a divine right, which no meer

sufficient without the concurrence or alkstance of the Christian Magistrate rians of Independents fuch? Ifio, then it is compleate, and every way felfe-Chareb : If yea whither is that jurifdiction now contended for by Prefogte-2 Sam. 22. 31. :mperfelt jurifuittion, judicatory or discipline to bis best-B:loved Spouse the (7) Deut, 22.4 tuted by Chriit, who would [r] inflitute and bequeath no incomplette, nor not, then we may jullly suped, it is no reall jutifulistion nor discipline instiprefie all Hereies, Schifmes, Errors, Vices, arifing in every Church? If to correct, redreffe, reforme all abuses, scandalls, corrugions, and suppiine or power bee to absolute and sufficient of it leife, as to bee faily able from the civid-Magiltracy and centures, this pretended jurisdiction, discicall jurifdiction, ducipline or power of centures to his Church diffinct Ninchly, whither if Christ hath initituted or left any exact Ecclefiasti-

. 2 Tim.3.17. Pfal. 19.7.

lenged or can claime by divine right any coercive power by way of arrach-For First, no Presoprery, Claffe or Independent Congregation hath yet chalthis none can truly affert nor affirme.

or any temporall autho: ity to allilt, maintaine it or supply its defects: But

or bee examined to prepare any caule for fentence. as, to appeare before taem, in cale of wiful neglect or refutal to appeare ment, imprisonment, or frac, to bring any party or witness frimmoned to n:uch

to give the Sacrament to them though excommunicated or fulpended. open violence intrude into the Congregation, Church or force the Miniflet they able jugely contemple the fame or refule to conforme them elves or by pention be inhicted by them upon teandalous persons after full hearing if Secondly, In cale any Eccletialticall Centure of Excommunication or ful-

gatherers of Errors, and baptifica 1 broachersof punish the examise and Pritte (bar-

(much deli-Fred a Speciall

(*) I am affu-

.er Codex.

" beed : 66.1 6. Telickes. inshificient constorme abuses: So that if the Magistrates be Infidels, Hefinian: cod. Ecclefiallicall centures, are both contemptible, ineffestuall, and altogether age. See Ju. and the only way to suppresse, redresse them now) without which all their satories in an by way of centure uled in all ages to suppresse, reform ! Herefies, Schismes, fiathicall Judt ments, fines or other fuch civill compulfory means (the only effectuall course in one month, ochmics and argine of parish change or communications, imprifor-Schisses and neglect of publike Ordinances, that they are enforced to pray would more ticall, schimaticall, or prophane persons from their obstinacy, Herefies, Conversieles to enforce obedience to luch contumatious, or reduce reclaime fuch here-Schismaticall dent Congregations are at a Nonplay, & to defective, invalid of themselves divine Ecclefialiteali power, centures of Presbyteries, Classes, or Indepenjurisdictions or centures; in all thefe and fuch like cafes, the pretended call and Ans- appeare before our Presbyteries, Congregations, or to lubmit unto the r mous, Hereti- Dottrine, di cipline, or forme of Government; and thereupon refuie to new blafphe- by rea on of some unjust exceptions or pretences against our Orthodox Churches, and palle a ichilmaticall fentence of Non-Communion with us, to communicate with us in any Ordinances, preclaming us to bee no Commutee to fully leparate from our Congregations, (as thoulands now doc, refuting I hirdiy, In cale any Hereticke, Schifmaticke, Cr prophane porfon fhail wil-

Whether

ment, discipline and centures of Christ whereby his Church mail only be juftly call, or infallibly prove them to bee the Kingdome, Scepter, Governcentures, they are to defective and ineffectuall of themselves, that none can Claffes, or Congregations, in forcing submission to their Church processes, dicentions perfons, who care not or dare not to affilt the Prespieries, reticks, or Schifmatickes, who will not; or prophane, negligent, timorous or

governed, purged, reformed, as some new pretend them to be.

compared with Prov. 18. 19. intimates? by way of reconciliation, and renewing friend hip, as the phrase it selfe ing him to God by true Repentance; or only unto him who gaines him, ther, thou hast gained thy brother, in this Text, be meant properly of gaincommunication; upon meet externall thewes of Repentance: And whebee 77. times remitted one after another, without the least supenfion or exman can remit, nor no Church-nor Presbytery wil grant that they ought to 17.3.4. Therefore net meant of meer publike scandalls, which no private are to forgive 77. times, without any publike complaint, or centure, Luke before witnesses; yea, of fuch oftences, which upon private fatisfallion me of the party offended after previous private admonitions, and then reproofs man and man, to be proceeded against only upon the voluntary complaint kennesse érc.) since it speakes only of private personal trespasses betweene against notorious scandalcus sinnas fas Idolarry, blasphemy, swearing, drunor Jewith Sanhedrim;) gives any Authority to them to proceed ex officio, byteries or Church-Officers, as is is pretended, not of the Civil Magiftraey Tenthly, Whither Matth. 18. 15. 16, 17. (if meant of Christian Pref-

Censures upon scandalous Delinquents, or to examine witnesses upon oath Pr Sepieries, Classes, or Independent Congregations, to inflict Ecclesialticall vine Authority, to evidence to any mans Conscience, the divine Right of discipline or Ecclesiasticall censure on any scandalous person, be a found dipoint of dostrine only about circumcifion, without exercifing any ast of and Brethren met together at Ierufalem, to debate and refolve a dibious Eleventhly, Whether, Atts 15.1, to 36. where a Synod of Apoliter, Elders

against them, of which there is not one filable in this text?

yes ought to punish those sinnes with death or other temporall censures? cales of sinne or scandall, though the Magistrates be Christian, and may Excommunication or suspention in all Churches of Christ in all other any fatisfactory or infallible argument for the continuance and exercise of Inspention from the Church but death it selfe, L. v. 18.8. c.20.11,12. Be lanne of inesft was to be punished by them, not with excemmunication or by the Law of God had the Magistrates there bin-Jews or Christians, this great offence, as appeares by the very next words, I Cor. 6:1. to 9. when as great scandall, nor go to Law before them for ordinary and civill things without then Magistrates, they could not then safely complaine to them without one cale of incelt onely, against which particular sinne whiles under Heaamong them the inceffuous person, written to this particular Church, in this Iwellihly, Whether the precept of Paul, 1 Cor. 5.13. for putting away from

Whether those that presse this text, may not as well conclude, from the very next words 1. Cor. 6.1. to 9. that it is unlawfull for Christians to gon Law before any Christian Iudges now, but only before Presbyteries or Congregations, for meere temporal matters, because Paul then commanded the Corinthians not to go to Law before he a then Iudges to prevent scandal but only in the Church before the Saints, or such Iudges as the Church should appoint them? And whether this text. makes not more against Presbyteries, and bare suspention from the Sacrament without a total Excommunication from all other Ordinances, then for them, if duly scanned?

ed, and fubmitted too, if no Church officers. they are not obliged by Gods Law to lee Church centures executed, obeymust either be Church Officers as well as Miniflers, or Lay-Elders; or elle enforce chedience to them, then certainly Christian Majestrates as such, Which if obliged by any divine Law to fee Church cenfures executed and Ministery, Presbstery and particular Congregations, in point of Authority! if not exactly bounded with Lawes, and subordinate the Magifracy to the tollerably oppressive to them then the most exorbitant country Committees ation, for one & the felfefame scandalous crime, which may prove more inmitted, do not necellarily subject the people to a double jurisdiction, verproceedings? Whether fuch Ministerial executions of their centures, if ad: any particular examination of the merits of the cause, or justice of the ence to their centures by impriforment or other coercive meanes, without Officers, (as the Pope and Prelates anciently made them.) to enforce obedimeere lervant and executioner to Presbyteries, Congregations or Church. Church censures, inhisted by Presbyteries or Congregations, to becomes joyne the Civill Magistrate, in cases of obstinacy and contumacy against 1 3ly. Whether there be any ground or example at all in Scripture to en.

Lustice, & more conducing to the Churches Peace, for the Civill Majestrate juditially to examine, punish all pretended scandalous persons with temporall censures, & then (if they still continue impenitent) to certifie the proofs taken before him to the Presbyterie, Classis, or Congregation, upon their request, for their conviction there, to ground an Excommunication or supponsion upon, if there be cause,: then to give them immediate power to examine all scandals themselves upon Oath, without first acquainting the Civill Majestrate with it, or desiring his antecedent examination of the supposite themselves.

the scandalls, sof purpose to subject them to Church censures?

15ly. Whether it be not both unjust and unreasonable to presse the Parliament to settle any kinde of Church-government as prescribed sure devine, before it be clearely demonstrated or manifested to their subject inents and consciences to bee so, by perspicuous undeniable profes from Scripture? Or to importune them to grant any unlimited arbitrary power to Classes, Presbyteries, or Congregations, to judge of unknown contingent scandals, (never yet thus censured from Adams or Christs days till now) before they can so much as conjecture what they are, or where ever they will be perpetrated

ted their Princes or Parliaments for fuch an exorbitant unlimited power? ter, privat Congregation or Classis, in the primitive Church, ever solliciinseperable Branch? And whether any Prophet, Apostle, Godly Presby-Chrift, of whole Kingdome some pretend it to bee a most necessary and not more of wilfulineffe then Conscience, of the spirit of Diotrepbes, then of late Prelates, &c. Oath (most justly damined declaimed against,) and savors power to be now established be not as bad, yea more unreasonable then the lititians have resolved? Whether the demanding of such an unlimited made to punish them; and, ex malis moribus optime orientur leges, as all Poperpetrated in our Churches? fince offences alwayes use to preceed Lawes

riall Crownes fromthem alone, who formerly did homage to, and held their form sweare solemne homage to them as their Vasfalls, and to hold their Impe- Imperiall Hitheir feete, disposing of their Crownes at pleasure, making them rum: Grimstons their owne Empires; that at last they quite trampled them under visis Pontifisuspentions, rebellions, force of Armes, and parties rayled against them Balarus de perours at once; & so prosecuted them with Excommunications, Interdists Platina & upon,) they presently cast off both their subjection & Loyalty to the Em- bes toppergensis and some of those among others which our Divines now principally infift datas, &c. Ab-Right from Christ Himselfe, by wresting divers Scriptures to their purpose, feeundi, &c. cient claime, and challenge both their Papacy and Supremacy by a divine Edist: Howise had to far puffed them up with pride, as by degrees to defert their true an- Commentar: ix long enjoyment of their transcendent jurisdiction by imperiall donations Molineus, Rome, they were very humble, loyall, and obsequious to them. But after the quity, Carolus other Churches by grants and donations from the Christian Emperors of de Morney his Rome, they were very bumble loyall, and obsequious to them. But after the Mistery of init vable, that whiles the (#) Popes claimed thei: Papacy and Superiority over [4] See Piilig or Christ Himselfe in his Gospell hath delegated to them. It is very obserhands by pretext of a Divine Right, then ever the expresse Law of God, 24 to 31. especially when they have engroffed more Ecclesiasticall power into their to 19. Luke 21 example of [1] Christs owne Apostles, and daily experiences every where) . Math. 20,10. mans first sinne and most pleasing to our corrupt Matures, as me see by the 3. John 9. 10. all or their fuccessors at least may prove for the a future, (*) (ambition being " Gen. 3.5.6. exercise it in the Country are for the present; or what the best of them 7. entious, since we know not what many of our Ministers, Elders, who must Eccles, 2 19. for by a Divine Right, be never to Godly upright, discreet, humble, consci- 2 King 8. 12 Ministers who claime this Ecclesiasticall Iurisdiction now contested 2 Acts 20, 29. jully lesion us to beware of the like Error for the present, though our and people of God? And whether former examples of this kinde may not lates, and Clergy men, which have over-spred, corrupted, infested the Church of all that Antichriftian Tyranny, Persecution, exorbitances, cf Popish Prety only, and the Churches good; hath not beene the true Originall cause ly, moderat, just and humble persons who would exercise it for Gods Glcthis apprehention, perswafton, that they were most pious, conscientious, ho-Cenfures, and Excommunication in former ages to the Clergy, under power, Honour, and Ecclefiasticall Authority in point of Iurisdiction, Church 16. Whether Christian Princes and Majestrates indulging of over much

Bishop

Mr. Robinjen. Sallmar b. Burton Mt. Maiter Henry Guadwin. (y) Mr. Iobu ther fords (x) Mr Ru-

f. 138. to 142. de Aton Confe. Tit. de Panis Provins. 1.5. * Lindwede,

2 Mat. 11.30.

f. 226. 8 c. 10. Excommunication or Non-Communion from their Congregations for this Dictates, and after that an Interdiction, hippen ion from the Sacrament, or they opposed their extravagances, even a ferious admonition to obey their did heretofore from our Clergy in Archbilhop * Bemiface his time, when they shall heare of will bee; that which our Kings, Judges, and Others Divine pretended Authority is setled to their mindes; the next thing by any Probibitions or legall course, for ought I know, when their centures; which if they neglect or retule to doe, or Hop their proceedings Ministers, to ratifie their determinations, and enforce obedience to their way of direction, correction, or appeale, but meerly as their subordinate have nothing at all to do with Church Officers or Church Government by Bookes ;-) That our Parliaments, Kings, and temporal Majestrates must maintained in fome [x] Presbyterians, and mere [] Independents printed Right as theirs ; the next confequence I feare will be (and we fee it already thority, only by a meet humane Infittution, and not by as cleare a Divine new pretend to, by a Divine Right; and the Parliament their power, anshall be admitted to hold and enjoy all the Ecclenasticalt Jurisdiction they them: Yea if our Presbyteries, Classes or Independent Congregations, Bilhoprickes, with all the Papall Jurildiction they enjoyed onely from

crament for all kind of supposed icandalls, though they professe unfained pefulneffe fubmit : if the Prefbyterians yoake, in fulpending men from the 32-" Toake is eafe, and bis burtben light, to which all people must with cheefeimposed on us by a cleare and evident institution in his word : Christs gaine intangled with any Toake of Bondage, which Christ Sim selfe hath not fast therefore in the liberty wherewith Christ hath made us free, and be not atherfore close up all with the Apoliles featonable a lvice, Gal. 5. 1. Stand . fuffer voluntarily to be imposed both on our own and others necks. I shall sooner bewayle then remove that spiritual Yoak of bondage which we thus Contumacy: And then Lord have merey upon us miscrable finners, wee may



venants, (without any expresse precept or prelident in Scripture,) beenot they judge not reall Saints, or will not subscribe to their private Church Co-Yoak, in non-admitting or feeluding those from their Congregations, whom nitence for al their fins, & earnestly delire to receive it; or the Independents

fuch, we may juilly infoct and reject them too, as noncof Chrifts.

FINIS.

